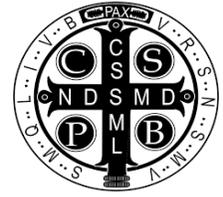


# The MEDITATION



*“ Thus says the Lord: Stand by the roads, and look, and ask for the ancient paths, where the good way is: and walk in it, and find rest for your souls.” - Jeremiah; Chapter 6, Verse 16.*

**September 27<sup>th</sup> A.D. 2015**  
**Seventeenth Sunday After Trinity**



**St. Paul in Prison - 1627**  
*By Rembrandt (1606 - 1669)*  
*Dutch Baroque painter – Dutch Golden Age*

***The Epistle of Blessed Paul the Apostle to the Ephesians: Ch. 4, Vss. 1–6.***

***Today's Epistle can also be found in the following sources:***

**The 1928 Book of Common Prayer; Page 213**

**The People's Anglican Missal: Page C 81**

**St. Joseph "Continuous" Sunday Missal (1958 ed.); Page 953**

The fundamental thought in today's Epistle reading is the unity of spirit, the singleness of mind and outlook, which should characterize all the members of Christ's Church. St. Paul writes to us from prison that he is a prisoner because of the Gospel, and is united with Christ in his imprisonment. The chains of prison add a special force to the spirit of his exhortation to the reader.

The faithful are not merely members of the same association, but are actually members of the same *living body*. The Church is not just a group of individuals pursuing a definite purpose, under single leadership; it is a living energizing organism which is *the Body of Christ*, of which the *Spirit of God* is the animating principle. There is no room for dissention among the members of that organism and in that living, organic unity. Their aims and purposes *must* be subordinated to the general good, and each part of this organism must seek its own advantage in the promotion of the well-being of *all*. It's only when perfectly united in sentiment and aim, that Catholic Christians can hold their place, and enlarge it, in an indifferent and hostile world. We form a single body and that is the Body of Christ. The Spirit which animates that Body is the one Spirit of God so, the purpose for which the whole Body lives is one. Its Head is One, its creed is the same for all, and the rite by which the faithful are initiated into Christ is unvarying for all. The same God and Father works by His divine influences through the whole body of believers, and dwells in them.

St. Paul admonishes us from his prison, to forbear one another in love, and in doing so, maintain unity in the body which is the Church, which is Christ.

Dom Columba Marmion, the 19<sup>th</sup> century Benedictine abbot and spiritual director, offers his thoughts, beginning with our Lord's own words: "*Amen, I say unto you, as long as you did to one of these my least brethren, you did it to me*". *Hear what St. Theresa (of Avila) says on this, the text is a little long, but it is very explicit. God asks of you only two things, the one is to love him, and the other is to love our neighbor. That is therefore, what we have to do and what we have to strive for ; in accomplishing this perfectly, we shall be doing his will and shall be united to him...That is the aim, but are we sure of attaining it? The most certain sign by which we may know if we are faithfully practicing these two commandments, says the Saint, is in my opinion, if we have a true and genuine love for our neighbor. For we cannot know for certain to what extent we love God, although there are many signs by which we may judge of this ; but we shall see much more clearly where the love of our neighbor is concerned. It is then extremely important, to consider carefully, the disposition of our souls and our outward behaviour towards our neighbor. If both, interiorly and exteriorly, all is perfect, then we can well be assured, for considering the depravity of our nature, we could never love our neighbor perfectly unless we had within us a great love for God.*"

3

Let us never forget the principle that should guide us on this path - *we are all one in Christ* ; and it is in *charity* that unity is preserved. We go to the Father *only* by Christ ; but we must accept Christ entirely, in himself, and in his members. There lies the secret of the true divine life that lies within us. It's through *charity*, that we'll walk worthily in the vocation to which each of us is called.

**Prayer for the day:** Righteous art thou, O Lord, and true is thy judgement. – *Psalm 119*



**PRAYER FOR THE WEEK:** Hear my prayer O Lord, and let my cry come unto Thee. – *Psalm 102*



**St. Paul writing his letter to the Ephesians while in prison**  
(from an old woodcut)



## Feasts, Fasts, and Other Things

### October 3<sup>rd</sup>



**St. Therese of the Child Jesus ( 1873 - 1897 )**  
**Doctor of the Church**

**Therese** (or Theresa) **of Lisieux** , also known as *“The Little Flower of Jesus”* or *“The Little Flower”* was born Therese Martin, the daughter of Louis and Zélie Martin, in Alençon, Normandy, France in 1873, and was one of four sisters. When Therese was 4 years old, her father moved the family to Lisieux following the death of her mother. The loss of her mother had a profound effect on the young girl and she struggled with this for many years after. She was educated by Benedictine nuns of Mont Cassin Abbey School in Lisieux. At the age of 14, Therese experienced a religious conversion and dedicated herself towards entering the Carmelite community located in Lisieux. Her young age prohibited her immediate entry. Therese personally petitioned Pope Leo XIII for entry into the Carmel during a general audience, while on a pilgrimage to Rome with her family. The pope, startled by the young girl’s ardor, replied that if God willed it, she would enter. Therese was given a special dispensation by her local bishop and entered the Carmel the following year, at the unusual age of 15.

The young novice sister performed all the duties demanded of her by the austere Carmelite Rule. No special privileges were granted due to her age...she wouldn’t have wanted them anyways! Therese was tested to the limits of her patience and endurance by the sisters, many who were rough country girls, who saw Therese as a product of easy middle-class life. Therese surprised everyone and persevered with extraordinary dedication.

Therese made her religious profession on *September 8<sup>th</sup>, 1890*. She was appointed Assistant Sacristan in 1891. The depths of her holiness grew as Therese grew into her religious vocation and she began to write out her thoughts. She was appointed as Novice-Mistress at the age of 22 and around this time began to have pains in her throat. Shortly after she was diagnosed with tuberculosis and following an 18 month period of courageous suffering died at the age of 22 on *September 30<sup>th</sup>, 1897*.

Therese wrote her famous autobiography; *The Story of a Soul* on the order of her prioress, and it was edited by her eldest sister Marie. The book which was published soon after she had died was an immediate success, and although Therese had been previously unknown, veneration for her became widespread. Innumerable miracles were attributed to her intercession. Therese wrote that; *"I shall spend my time in Heaven doing good on earth."* ...and indeed she has. She was invoked for protection by French, Belgian, and German soldiers in World Wars I and II. She has been taken as patron saint by millions, and even a century after her death, miracles continue to be attributed to her intercession. She saved the life of a young man in 1981 who went on to become our own Fr. Kevin who holds her dear as his patron saint. Therese was canonized a saint in 1925, less than 30 years after her death. Her Feast Day is October 1<sup>st</sup>, but it is observed on some calendars on October 3<sup>rd</sup>.



Therese at age 21



A lock of St. Therese's hair in a reliquary at the Priory

So, what is it about this little Saint from Normandy, France that has captured the hearts of Christians the world over? Simply **Love**. Therese, like her Lord Jesus, desired to teach the world how to love. Therese saw herself as someone simple, of no account ...little in the eyes of God and all the world. She saw things through the innocent eyes of a child, and using this innocence she taught the world another way to love and be holy through her "Little Way".

Therese lived at the end of the nineteenth century. It was an age of technological changes, happening at a rate never before seen. She had seen the early use of electricity, power by internal combustion engines, and things like the elevator in larger buildings. Therese wrote in her notes that if people can get to higher places by way of an elevator, there must be a way to get to heaven faster by way of some sort of spiritual elevator too. That's when she promoted her **Little Way** of simplicity and smallness.

*"I searched then, in the Scriptures for some sign of this elevator, the object of my desires, and I read these words coming from the mouth of Eternal Wisdom: "Whoever is a LITTLE ONE, let him come to me."  
- St. Therese*

*"What is the meaning of "the little way" of St. Therese? It is an image that tries to capture her understanding of being a disciple of Jesus Christ, of seeking holiness of life in the ordinary and the everyday. St. Therese based her little way on two fundamental convictions: 1. God shows love by mercy and forgiveness and, 2. She could not be perfect in following the Lord.*

*St. Therese believed that people in her time lived in too great a fear of God's judgement. The fear was stifling and did not allow people to experience the freedom of the children of God. St. Therese knew from her life, that God is merciful love; many scriptural passages in the Old and New Testaments bore out this truth. She loved the maternal images of God in the Old Testament and the love of God for us in Jesus Christ. In fact, St. Therese once wrote that she could not understand how anyone could be afraid of a God who became a child. She also knew that she would never be perfect. Therefore, she went to God as a child approaches a parent with open arms and a profound trust.*

*St. Therese translated "the Little Way" in terms of a commitment to the tasks and to the people we meet in our everyday lives. She took her assignments in the convent of Lisieux as ways of manifesting her love for God and for others. She worked as a sacristan by taking care of the altar and the chapel; she served in the refectory and in the laundry room; she wrote plays for the entertainment of the community. Above all, she tried to show a love for all the nuns in her community. She played no favorites; she gave of herself even to the difficult members. Her life sounds so routine and ordinary, but it was steeped in a loving commitment that knew no breakdown. It is called the little way precisely by being simple, direct, yet calling for amazing fortitude and commitment.*

*In living out her life of faith she sensed that everything that she was able to accomplish came from a generous love of God in her life. She was convinced that at the end of her life she would go to God with empty hands. Why? Because all was accomplished in union with God.*

*Catholics and other Christians have been attracted to St. Therese's style. Her little way seems to put holiness of life within the reach of ordinary people. Live out your days with confidence in God's love for you. Recognize each day as a gift in which your life can make a difference by the way you choose to live it. Put hope in a future in which God will be all and love will consume your spirit. Choose life, not the darkness of pettiness and greed. St. Therese knew the difference love makes by allowing love to be the statement she made each day of her life."*

*-Fr. John F. Russel, O. Carm.*

St. Therese's Little Way has been studied in its fullness by theologians since her death in 1897. They have marveled at its simplicity, biblical connection, and deep truth. Little wonder she was proclaimed a **Doctor of the Church** by Pope John Paul II on October 19<sup>th</sup>, 1997 ...the reason had become obvious... *simplicity* itself!

Every Christian should take a patron saint for their guidance and protection (no offense to the guardian angels!). Find a saint whose life and yours have similarities. Study how that saint dealt with their challenges and lived their faith. Ask in prayer for their help and intercession. You'll find a spiritual friend and assistant through your life. By comparing their journey and yours, you'll discover how the road to holiness and sanctity is open to all!

**Br Chip, O.S.B**



**Feasts, Fasts, and Other Things from: The Chipmunk's Nutshell Library**

Presented by Br. A. Chip Munk, O.S.B. A monk of Our Lady of Seven Sorrows Priory in Raymond, Maine, USA

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## The Meditation

is produced by the Benedictine Community of:  
**Our Lady of Seven Sorrows Priory**  
 4 Shaw Road  
 Raymond, Maine 04071

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**PLEASE NOTE: Sunday Public Mass at the Priory Chapel commences at 9:00 a.m. followed by the Monastic Office of Terce.**

**PLEASE NOTE ALSO: There are No public restrooms so please plan accordingly**

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## CONFESSIONS HEARD



*“Come unto me all ye that travail and are heavy laden and I will refresh you.” – Matt. Ch. 11, Vs. 28*

**What better place for a person to make themselves spiritually & sacramentally “right with the Lord” than in a monastic setting? Fr. Kevin is always happy to hear confessions and give spiritual direction at the Priory chapel. Below is the schedule when he is available during the day. We ask that you contact him to make an appointment so he can make himself available to you .**

**Confession Times: Weekdays from 10:00 a.m. to 11:30 a.m. and from 2:30 p.m. to 4:00 p.m. – by appointment only. Sundays by appointment before Mass which begins at 9:00 a.m.**

**To make an appointment, please contact Fr. Kevin via Email at: [klamarre @maine.rr.com](mailto:klamarre@maine.rr.com).**

## PRIORY KALENDAR

Week of September 27<sup>th</sup> to October 4<sup>th</sup> - A.D. 2015

### In Trinity-Season

**Sunday, September 27<sup>th</sup> . . . Seventeenth Sunday after Trinity**

**Monday, September 28<sup>th</sup> . . . St. Wenceslas: Prince & Myr. 10<sup>th</sup> cent. Bohemia.**

**Tuesday, September 29<sup>th</sup> . . . St. Michael & All angels (Michaelmas)**

**Wednesday, September 30<sup>th</sup> . . . St. Jerome; C. & Doct. 5<sup>th</sup> cent. Palestine.**

**Thursday, October 1<sup>st</sup> . . . St. Remegius; B & C. 5<sup>th</sup> cent. France.**

**Friday, October 2<sup>nd</sup> . . . Holy Guardian Angels**

**Saturday, October 3<sup>rd</sup> . . . St. Therese of Lisieux; V. & Doct. 19<sup>th</sup> cent. Normandy, France.**

**Sunday, October 4<sup>th</sup> . . . Eighteenth Sunday after Trinity . . . comm. St. Francis of Assisi; C.**

**KALENDAR KEY:** Ab. = Abbot, Abs. = Abbess, Abp. = Archbishop, Anc. = Anchorite, Ancs. = Anchoress, Ap. = Apostle, Bl. = Blessed, Br. = Brother, Bp. = Bishop, Card. = Cardinal, C. or Conf. = Confessor, Comm. = Commemoration, Dcn. = Deacon, Doct. = Doctor of the Church, Ev. = Evangelist, H. = Hermit, LBr. = Laybrother, LSr. = Laysister, K. = King, M. = Monk, **M.M. = Month's Mind ( 30 day requiem for the recently departed )**, Myr. = Martyr, N. = Nun, Obl. = Oblate, P. = Priest, P. or Po. = Pope, Pr. = Prior, Prs. = Prioress, R. = Recluse, **RM = Requiem Mortorum, ( monthly requiem of the departed )**, Q. = Queen, Ven. = Venerable, Vir. = Virgin, W. = Widow,

**RELIGIOUS ORDERS:** C.O. = Congregation of the Oratory –Oratorians, C.P = Congregation of the Passion – Passionists, C.S.J. = Congregation of the Society of Jesus – Jesuits, Er. Cam. = Camaldolese Hermits, F.P.O. = Franciscans of the Primitive Observance, O. Car. = Carmelite Order, O. Cart. = Carthusian Order, O.C.D. = Order of Discalced Friars = Carmelites, O.F.A. = Augustinian Order, O.F.M. =

Order of Friars Minor – Franciscans, O.F.M. Cap. = Capuchins, O.P. = Order of Preachers = Dominicans (Blackfriars), O. Praem. = Order of Canons Regular – Norbertines ( White Monks), O.S.B. = Order of St. Benedict – Benedictines, O.S.U = Ursulines, O.C.O. = Order of the Cistercian Observance – Trappists, O.C.S.O. = Cistercian Order of the Strict Observance = Trappists.

**FASTING:** ..... A = Abstinence, F = Fast, F & A = Fast and Abstinence

*“True glory is that which is eternal and that, to achieve it, there is no need to perform outstanding deeds. Instead, one must remain hidden and perform one’s good deeds so that the right hand knows not what the left hand does.”*

*“True charity consists in bearing with all the defects of our neighbor, in not being surprised at his failings, and in being edified by his least virtues; Charity must not remain shut up in the depths of the heart, ‘for no man lighteth a candle and putteth it under a bushel, but upon a candlestick, that it may shine to all that are in the house’ ( Matthew: Ch. 5, Vs. 15)*

*It seems to me that this candle represents the Charity which ought to enlighten and make joyful, not only those who are dearest to me, but all who are in the house.”*

- St. Therese of Lisieux – excerpts from THE STORY OF A SOUL

## *Daily Prayer to your Guardian Angel*

*Feast of the Holy Guardian Angels – Friday, October 2<sup>nd</sup>.*



*Angel of God  
My guardian dear,  
To whom God's love  
Commits thee here,  
Ever this day  
Be at my side,  
To light and guard,  
To rule and guide.*



*“The servants of Christ are protected by invisible, rather than visible beings.  
If these guard you, they do so because they have been summoned by your prayers.”*

- St.Ambrose 4<sup>th</sup> cent.

## Animal & Priory News



Bindi is growing fast!

My little way  
is the way  
of spiritual  
childhood,  
the way  
of trust and  
absolute  
self-surrender.  
St. Thérèse of Lisieux

 *Society of the Little Flower*

[www.littleflower.org](http://www.littleflower.org)  
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P A X

